

teronomy; it gives an overview over positions on the origin of the book and – rightly in my view – argues that the value of the message of a book like this does not depend on its date or authorship. However, the voice of those who don't agree that Deuteronomy is 'a somewhat uneven combination of old and new elements' (88) is not heard. Chapter 5 (Hays + two others) deals with unfulfilled prophecy and defends the existence of numerous *vaticinia ex eventu* in the Bible. The argument is almost as simple as saying that because we find *vaticinia ex eventu* among other nations, they must also exist in Israel, and moreover be acceptable. The Book of Daniel is discussed without any attention to the views of those who argue that the book does *not* date from the second century BC. This is the chapter I liked least because of its simplistic reasoning.

Chapter 6 (Ansberry + three others) is on pseudepigraphy in both parts of the Bible, and discusses the Pentateuch, Isaiah, John's Gospel and the Pauline corpus. The authors are probably right to say that before the Hellenistic period the authorship of texts was hardly an issue, hence the anonymity of much of the Old Testament. Valid points are being made here. Yet the argumentation in the chapter is often weak: the Pentateuch as a whole hardly claims Mosaic authorship and therefore can hardly be used as an example of pseudepigraphy. Once again critical hypotheses are simply accepted as facts and the conclusion 'that the acceptance of pseudepigraphy or pseudonymity in the biblical canon' is not 'outside the boundaries of Christian orthodoxy' (157) is as predictable and inevitable as it is unconvincing.

With chapter 7 on Jesus (Hays + one other) the tone changes: the probability of miracles is defended and the virgin birth is seen as a vital element of the faith (174). Suddenly (at least for the present reader) 'the witness of Scripture and the apostles' (164) is taken as authoritative. Chapter 8 (by two others) deals with the Paul of Acts and the Paul of the Epistles from a chronological as well as a theological perspective. The range of literature used is disappointing; Rainer Riesner is just one of the many who are missing. Finally in chapter 9 the two editors restate the book's plea for an attitude of faithful criticism. For this reader, their positive words could not take away the feeling of disappointment about the previous eight chapters.

The book would have been more attractive – and potentially more convincing – if the many contributors had entered into discussions with each other. Rather than multi-author chapters in unison which spend much time reproducing what critical scholarship says and which in the end give just one view, it would be good to have statements of alternative points of view followed by discussions. Another omission is any interaction with how other evangelicals such as the members of the Tyndale Fellowship, the Fellowship of European Evangelical Theologians and the Evangelical Theological Society handle the issues at stake. And rather than a reiteration of the well-known critical hypotheses I would have liked

to see a more in-depth discussion of methodology. To repeat what I said at the outset, the questions raised here are real and they will not go away, but the present book is only a modest contribution to the debate. There is no index of authors

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*Biblical Interpretation in the Early Christian  
Gospels III: The Gospel of Luke*

Library of New Testament Studies 376

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London, New York: T. & T. Clark, 2010, xii + 228  
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SUMMARY

The volume offers eleven essays on various aspects of the use of the Old Testament in Luke's Gospel. The authors use various methods and approach the subject from different angles. The book is a representative summary of current scholarship on Luke's use of Scripture, but is not comprehensive and does not present a synthesis or comparison with other ways of usage of the Old Testament in the New.

RÉSUMÉ

Cet ouvrage se compose de onze contributions traitant de divers aspects de l'usage de l'Ancien Testament dans l'Évangile de Luc. Les auteurs mettent en œuvre diverses méthodes et abordent le sujet sous des angles différents. Ils donnent ainsi un bon aperçu de l'état actuel de la recherche sur l'usage lucanien de l'Écriture. L'ouvrage n'est cependant pas exhaustif et n'offre pas de tentative de synthèse ni de comparaison avec la façon dont d'autres auteurs du Nouveau Testament utilisent l'Ancien.

ZUSAMMENFASSUNG

Der Band umfasst elf Aufsätze mit unterschiedlichen Aspekten zum Gebrauch des Alten Testaments im Lukas-evangelium. Die Autoren bedienen sich verschiedener Methoden und nähern sich dem Thema aus unterschiedlichen Blickwinkeln. Das Buch stellt eine repräsentative Zusammenfassung der gegenwärtigen Forschung zum lukanischen Gebrauch der Heiligen Schrift dar, doch es ist nicht umfassend und bietet weder eine Synthese noch einen Vergleich mit anderen Möglichkeiten, wie das Alte Testament im Neuen verwendet wird.

\* \* \* \*

The present book is volume three in a five-volume series on the interpretation of Scripture in the four canonical gospels and on the extracanonical gospels (*The Gospel of Matthew*, LNTS 310, 2008; *The Gospel of Mark*, LNTS 304, 2006). Their aim is 'to situate the current state of research and to advance our understanding of the function of embedded Scripture texts and their traditions in the narrative and socio-religious contexts of early



Christian gospels. Though methodologically broad, the series aims to bridge the concerns of narrative, social-scientific, and historical critics' (vii).

The introductory essay by the editor, 'Complexity of Contexts and the Study of Luke's Use of Scripture', sets the Lukan use of Scripture in the wider context of Lukan studies. It follows three major trends, namely historical, theological and literary quests. While this is a helpful survey of Lukan studies, the significance of the use of the Old Testament in each trend is not sufficiently clear nor what the issues are in current research. It might also have been helpful to survey the various types of use of Scripture in the Gospel.

The essays in the volume are: A.E. Arterbury, 'Zachaeus: a "Son of Abraham"'; C.A. Evans, 'Luke's Good Samaritan and the Chronicler's Good Samaritans'; M.E. Fuller, 'Isaiah 40:3-5 and Luke's Understanding of the Wilderness of John the Baptist'; T.R. Hatina, 'The Voice of Northrop Frye Crying in the Wilderness: The Myth-making Function of Isaiah 40:3 in Luke's Annunciation of the Baptist'; S. Huebenthal, 'Luke 24:13-35, Collective Memory, and Cultural Frames'; A. Le Donne, 'Greater than Solomon: Orality, Mnemonics, and Scriptural Narrativization in Luke'; K.D. Litwak, 'A Coat of Many Colours: The Role of the Scriptures of Israel in Luke 2'; J. Nolland, '"The Times of the Nations" and a Prophetic Pattern in Luke 21'; L. Perkins, '"The Finger of God": Lukan Irony and Old Testament Allusion as Narrative Strategy (Luke 11:20 and Exodus 8:19 [LXX 8:15])'; G.E. Sterling, 'Luke as a Reader of the LXX' and F.S. Tappenden, 'Aural Performance, Conceptual Blending, and Intertextuality: The (Non-)Use of Scripture in Luke 24:45-48'.

At the end of the introductory essay the editor concludes:

The methodological implications that emerge from this collection are consistent with those that have been presented in the introductions to the previous two volumes on Mark and Matthew. What stands apart in this volume is the variance in two methods, generally speaking. Several contributors are still content with, and continue to find value in, the historical-critical approach which applies traditional comparative strategies in search of the best explanation of how embedded Scripture texts function in Luke. Other contributors have applied social-scientific theories in their analyses of the function of embedded texts. These tend not so much to understand the theological function of embedded texts for Luke, but they tend toward explaining why embedded texts needed to be included by Luke. The answers that are generated are not theological in the Christian sense, but socio-religious in nature and point more directly to the quest for meaning and identity formation that can be expanded beyond a single religion, culture, and time. As such they more readily engage in an interplay between description and prescription, fact and meaning, and text and reader(s) (17).

Further essays might have addressed the use of the Old Testament in Luke 1 and 2 (including the canticles and the many Semitisms) and the Lukan genealogy. In view of the nature of Luke's gospel as volume one of two volumes, it would also have been interesting to relate the use of the Old Testament in the Gospel to that of Acts; for a survey see D. Rusam, *Das Alte Testament bei Lukas*, BZNW 122 (Berlin & New York: W. de Gruyter, 2003; see my review in *Novum Testamentum* 47 [2005] 309-312). It should also be noted that a recent detailed monograph has persuasively argued that the Lukan passion narrative and its interpretation of the death of Jesus are heavily influenced by the sufferings and merits of the Isaianic Servant of the Lord; see U. Mittmann-Richert, *Der Sühnmetod des Gottesknechts: Jesaja 53 im Lukasevangelium*, WUNT 220 (Tübingen: Mohr Siebeck, 2008).

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*Hermeneutica Sacra: Studien zur Auslegung  
der Heiligen Schrift im 16. und 17.*

*Jahrhundert: Studies of the Interpretation of  
Holy Scripture in the Sixteenth and Seventeenth  
Centuries*

Torbjörn Johansson, Robert Kolb, Johann  
Anselm Steiger (eds)

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SUMMARY

This volume is dedicated to the interpretation of Holy Scripture as to theoretical reflection and practical interpretation during the periods of the Reformation and Protestant orthodoxy. It sketches how the Reformed inheritance developed between the eras of the Reformation and beginning Enlightenment and which influences can be identified. From selected examples, the essays demonstrate the chances and limits of hermeneutics during these epochs, to which evangelical hermeneutics has always referred in exchanges with approaches from the Enlightenment.

ZUSAMMENFASSUNG

Dieser Sammelband gilt der Auslegung der Heiligen Schrift in theoretischer Reflexion und praktischer Auslegung in der Reformationszeit und während der protestantischen Orthodoxie. Er skizziert, wie das diesbezügliche reformatorische Erbe zwischen Reformation und beginnender Aufklärung entwickelt wurde und welche Einflüsse dabei auszumachen sind. Die Aufsätze zeigen an gewählten Beispielen die Chancen, aber auch die Grenzen der Hermeneutik dieser Epochen, auf die evangelikale Hermeneutik in der Auseinandersetzung mit Ansätzen aus der Aufklärung immer wieder Bezug genommen hat.